1: Conzemius M-4, 5 (1921) 1932
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the Indian is working as a day laborer he will keep track of his time by tying a knot in a string every evening, and finally compares the total of the knots with the amount of days credited to him by his employer. These small cords also take the place of cards of invitation for a great festival. One of them is carried by the messenger to the headman of each one of the invited villages. Each night one of the knots is severed, the last one representing the day of the meeting.

Instead of knotted strings there are also other systems of *pyu*, as, for instance, tablets or pieces of wood on which notches have been cut with a knife, or wherein small holes have been drilled for the reception of thin sticks. The women also make use of calabashes in which they place or from which they withdraw a small pebble every day. Each one of these notches, sticks, or stones signifies a day.

The presence of these simplified *quipu* among the Miskito and Sumu has already been observed by Roberts (270) and by Sapper (c.: 265). Similar systems may be found among the Talamanca tribes of Costa Rica and in many parts of South America and Oceania. Very complicated systems are known only from the ancient Peruvians; in their elaborate *quipu* the knots varied in value according to their coordinate placing. They were used for calendary calculations and also for statistics.

Days.—Great distances from one place to another are expressed by the number of "sleeps" or nights that one will have to sleep on the journey.

The approximate time of the day is not observed from the length of the shadow, but directly from the position of the sun. The Indians will point to the heavens and indicate the approximate position of that celestial body at the time at which a certain action took place.

Year.—The Indians calculate the year according to the return of the dry season, or summer; both the words "year" and "dry season" are expressed by the same word (M.: *mani;* T., P.: *kure, kuri;* U.: *mamaka*). The approach of the rainy season, or winter (M.: *li mani, li tâim;* S.: *wasma*), or the dry season, is known from the behavior of the animal and vegetable world. Very few Indians are able to give their approximate age. The great eruption of the Coseguina in 1835 formerly afforded a convenient reckoning period to start from.

Months.—The year was formerly subdivided into 13 months or "moons" (M.: *kati;* S.: *wakka*) of 29½ days each, corresponding to the average duration of a lunar revolution. As it was known, however, that the solar year corresponds to considerably less than 13 lunar revolutions, the thirteenth month was occasionally dropped in order to keep the moon in adjustment with the seasons. Nowadays

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805 the year of 12 months has been adopted. The names of the latter are the following:

Month	Miskito	Twahka and Panamaka
January	*Aladi kati* "New Year's Day month"	*Aladi wãiniko.*[1]
	Mani rapa kati "New year month"	
	Inupu kati "guácimo (bastard-cedar) month."[2]	*Inipu wãiniko.*
February	*Kusus kati* "tortoise month"	*Kowa wãiniko.*
	Islu kati "garrobo (or ishwilly lizard) month."	
March	*Kakamuk kati* "iguana month"	*Kama wãiniko.*
April	*Wli wãinika kati* "male-turtle month"	*Wili almuk wãiniko.*
	Kut prãidi kati "Good Friday month"	
May	*Wli mãirin kati* "female-turtle month"	*Wili yal wãiniko.*
	Pisba kati, tisba kati "masica (or breadnut tree) month."	*Pisba wãiniko.*
June	*Lá kati* "rain month"	*Wasma wãiniko.*
	Pupu wihta kati "Pleiades month"	
	Yahurus kati "wild-cane month"[3]	
July	*Pastara kati* "high-wind month"	*Dapa wãiniko* "wild-cane month."[3]
August	*Sikla kati* "sikla month"[4]	*Sikla wãiniko.*
September	*Wis kati* "wis month"[5]	*Tiwis wãiniko.*
October	*Sãut kati* "south-wind month"	*Saut wãiniko.*
	Prari kati "hurricane month"	*Prari wãiniko.*
November	*Yahbra kati* "north-wind month"	*Yahbra wãiniko.*
December	*Krismas kati* "Christmas month"	*Krismas wãiniko.*

[1] *Aladi* is corrupted from the English "holiday."
[2] This tree flowers in January.
[3] The wild cane flowers in June or July.
[4] A migratory bird which arrives in August.
[5] A migratory bird which arrives in September; it is a species of flycatcher (*Tyrannus intrepidus*).

The behavior of the elements, the opening of certain flowers, the maturing of certain fruits, the song of certain birds, and the spawning time of certain animals, each in its season, are thus the almanac of the Indians.

902 NUMERATION.—The numeral system is vigesimal, but in Honduras both Miskito and Sumu count by tens also (vide Conzemius, d: 81–82). High numbers are now generally expressed in English or in Spanish but in former days this was done by the word "many, much" or by a handful of sand or hair.

2: Kirchhoff E-4 (no date) 1948
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MYTHOLOGY

The literature, reported mainly from the *Mosquito* and *Sumo*, includes the many songs. An extensive folklore includes stories of the chase, of fishing, and of war. Quasi-historical tales speak of mysterious tribes who preceded the present inhabitants in the region. A migration legend says that the former home of the *Mosquito* and *Sumo* was on the Isthmus of Rivas. The *Sumo* version of a creation legend recounts the common origin of the *Mosquito* and *Sumo*.

LORE AND LEARNING

Rules of etiquette are elaborate even in everyday life. Time may be measured by the number of knots on a string or by pebbles placed in a gourd. The year was formerly divided into 13 months, the last of which was occasionally dropped in order to keep the months in adjustment with the seasons. The *Mosquito* and *Sumo* employ a vigesimal numerical system.

BIBLIOGRAPHY

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